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HISTOIRE DES RAPPORTS DE L'ÉGLISE ET DE L'ÉTAT EN FRANCE DE 1789 À 1870. Par A. DEBIDOUR. Paris: Félix Alcan, 1898. Pp. xc + 650. Fr. 12.

THE history of France from 1798 to the present has been the history of the French Revolution writ large, of the struggle between the revolutionary and reactionary forces. The chief of the latter has been the Roman Catholic church, which suffered so severely at the first onset of the Revolution. Never since the first hostile stroke has it ceased to strive—as it alone knows how to strive—to regain its lost sway: now in alliance with, now in hostility to, Bourbon, Bonapartist, and republican. The history of this struggle, down to the Vatican council and the fall of the third empire in 1870, is narrated by Debidour in a very substantial volume. M. Debidour, as the list of his writings shows, is a very prolific writer; and this latest fruit of his pen bears evidence of great toil and care. Hitherto the student of the subject investigated has been compelled to compass a vast amount of monographic material, which has accumulated especially in the last few years. M. Debidour has skilfully handled this, and presented a work which must prove of great service to the student and of suggestiveness to the scholar desirous of fuller investigation. The bibliography subjoined to each chapter is of especial value. The author treats his subject much as a sympathetic student of the French Revolution would wish to have it treated. His judgments are fair. He is neither positivist nor ultramontane. The rule he has hewn by substantially conforms to the American conception of right relations between church and state: “L'état n'a le droit ni de proscrire ni d'entraver une religion qui ne trouble pas l'ordre public; il n'a pas non plus celui de légiférer en matière spirituelle. Mais nulle religion ne doit, à mon sens, empiéter sur le domaine de la société civile, et si, par suite d'un pareil abus, un conflit se produit entre les deux pouvoirs, le dernier mot doit toujours rester à l'état” (p. 1). The introductory chapter, “On the Relations between the Two Powers under the *ancien régime*,” might have been developed with advantage. The first half of the work deals with the ascendancy of the Revolution; the second, with the reaction, or growing preponderance of the church. The dividing line is drawn at the fall of the first Napoleon. In the opinion of the author, the Convention, though it did not direct or instigate the municipal excesses against the church and in favor of the worship of Reason, really wished to de-Christianize France (p. 129). The success of Napoleon I. in binding the church to his chariot wheels was really failure. His oppression

drove the church to yield herself to the papacy with a docility she had never before exhibited: "L'ancien régime avait fait le clergé de France gallican, Napoléon le fait ultramontane" (p. 227). The rôle of the church in the various revolutions since the fall of the great Napoleon is well brought out. M. Debidour is especially felicitous in his explication of the shifty and tortuous policy of Napoleon III., and of his embarrassing relations with the church. His judgment on this phase of the struggle is, in brief: "Louis-Napoléon, qui ne pouvait sans le concours du parti catholique parvenir ni à la présidence ni à l'empire, conclut avec lui un pacte qui, rendu manifeste par l'expédition de Rome et par la loi Falloux, le lia pour tout son règne à la politique de l'église et, en fin de compte, ne contribua pas médiocrement à sa ruine" (p. 646).

The work is brought down only to 1870, the domain of current politics, for obvious reasons, being left untouched. The conclusion of the whole matter, according to M. Debidour, is startling. The church has triumphed in the struggle: "Non seulement l'église de France n'est pas morte, mais elle semble être sortie des épreuves révolutionnaires plus vivace, plus forte et mieux armée que jamais" (p. 645). The book emphasizes the action of the church upon the state rather than *vice versa*. It is written for the historical rather than the theological student, and can be used to best advantage by those who are familiar with the history of Europe. The style of the author is clear and pleasing, the type and paper good, the binding almost non-existent. The appended *Pièces justificatives* include the more important documents of the period, from the Civil Constitution of the clergy to the encyclical *Quanta cura* and the *Syllabus*.

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LE TROISIÈME CENTENAIRE DE L'ÉDIT DE NANTES, en Amérique et en France. Paris: Agence Générale de la Société du Protestantisme français, 1898. Pp. 225 and facsimiles.

THIS attractive volume, published under the auspices of the Society of the History of French Protestantism, is a valuable contribution to the literature of the French Reformation, and to the history of the Huguenots in America.

The meetings were held in April and June, 1898, in New York and in Nantes. The idea of a celebration of the third centenary of the Edict of Nantes was first conceived by Mrs. James M. Lawton, who is a